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## POINTERS AND POINTS.

### FROM MOUNT TO VALLEY.

Here, look upon this mountain of grace,  
Where we with numbers are,  
The shining robes, the shining faces,  
How good it is to be  
Here, Lord, abide, and we will build  
Three fold for Thee and Thine  
And glow with the temple filled  
Shall be our joy and shine.

At these things I shall appear,  
How is it that we know?  
And with a great and troubling fear,  
We kneel in the cloud  
But now the wisdom, the glory,  
How will we know their glory?  
How will we know their glory?  
How will we know their glory?

But now, Lord, come,  
And we will build  
Three fold for Thee and Thine  
And glow with the temple filled  
Shall be our joy and shine.

It is not singular with what refreshing song the world adds after another to its "refuges of lies." Perhaps if anything could exceed it in singularity it is the avidity with which confessedly intelligent people take shelter within their newly constructed walls. One of the latest and perhaps the most attractive is a new church (?) which he has employed certain high born and wealthy Englishmen to found on the peculiar ideas of Robert Elmore. No doubt this new candidate for ecclesiastical honors will have as much Bible truth in it as some others, but has grown out of similar delusions since the beginning of the Christian era and perhaps will become as popular with that part of the world's population who because of itching ears and deceitful hearts will not accept sound doctrine. But as to enlightening the world and saving souls the sun will be naught, and when "the hall has swept away the refuge of lies" its place also will be a blank.

The presumption of Roman Catholics seems to be without bounds. The "holy" forbearance looks only to be when their hearts until the case of their iniquity shall be full. While the Christian world are in tears over the sad fate of one of God's pure ones, the so-called Miss Christian who was one of the victims of the Concomer flood, and seeking by faith and humility submission to draw high to God the only place of comfort, the Catholics are circulating a monstrous fabrication in which it is declared that a great miracle has been wrought in the protection of an image of the Virgin. It is declared that though the water should fifteen feet deep on the floor of the church and that the image was only three feet high its May attire of gaudy fabrics, lace, flowers, and points was in no respect soiled or even touched by the water, the divine power commending and driving back the waves.

Varly the two churches in the devotion of the Catholic priesthood is unparalleled and the credulity of their people is simple immense.

No thoughtful person will be at all likely to be led astray by the attitude of Cardinal Gibbon, the highest Catholic dignity on this continent, on the temperance question, which is manifestly the burning question of the age. The fact that his advocacy of high license was telegraphed all over the country has a startling significance. It is the will of the church that Catholics everywhere shall know it, that they may fall into line and move in a body, all in the same direction. "High license" is the last resort of the whisky traffic and they and their party are foolish enough to think it is impregnable, and that the party that stands behind its bulwarks is the party of the future and of power. It is on this account, and this alone, that the Cardinal takes his stand for "high license" and is so piped through the earth. He and his church have an eye to position and by that will allow a churchly hand to shape the destinies of this great country. We wonder what some of our temperance friends who have been praising the temperance prohibitions of the Catholic people, and even making invidious comparisons, think about it now? They are adepts to all such startle-bellows.

Prof. Sanborn is a strong advocate of the use of salt for cows in a liberal and regular ratio. He says it may be given ad libitum, or, in plain English, as much as the cows will consume every day; and he especially states that this supply is indispensable in the dairy when fine butter is desired. A well known dairyman also observes in this connection that the want of a sufficient supply of salt is undoubtedly the reason why so much difficulty is found in churning in the winter season, when the cows have no opportunity of getting their natural supply from the salt which they take up in various ways.

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### Some Things Baptists do and Do not Believe.

So few seem to know just what Baptists believe, that I have decided, if possible, to set forth our leading principles in such a way that none who pay attention can possibly misunderstand. I will dwell principally on those doctrines about which we and other denominations differ, for the points peculiar to Baptists, those held by them alone are the most misunderstood and misrepresented. All know that we believe in one God, one Lord Jesus Christ and one Holy Spirit, and that these three constitute the Godhead, the Trinity, three in one; so it would be useless to spend time on what all know concerning us. Also most all who know us are aware that we believe the Bible to be the revealed word of God, and that we hold it to be our only rule of religious faith and practice. But the last part of this second proposition may need some comment. Taking the Bible as our only rule of faith and practice, we declare that there is neither place nor need for any amendment, nor one additional rule. We believe that in the Bible, God has revealed all he would have us know, all he would have us do, and how he would have us do it. Therefore we believe that any teaching, doctrine or practice men hold as religious, which is not clearly set forth in God's word is wicked and should be shown to the people as a "doctrine of men and not a command of God." And we believe that to add to, take from or change, or knowingly hold or practice, or sanction such addition or change is to incur the displeasure of God, as is clearly stated in Rev. 22:18, 19. Believing this we feel bound by the word of God to contend earnestly for the faith once delivered to the saints. Believing this, we cannot knowingly sanction error, for we are taught in John 2:10, 11 verses, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that bideth him God speed is a partaker of his evil deeds." Believing the Bible to contain "God's perfect will concerning us," we must hold all it teaches and reject all it leaves out. To add one doctrine or change one practice, is to say God's word is incomplete and needs to be amended by man. We hold that we must confine ourselves to the doctrines and practices of the Bible, for Paul wrote, "If I or an angel from heaven preach any other doctrine than that which we have preached let him be accursed." Gal. 1:8.

Next, we hold that the Bible teaches that the entire Adamite race is by nature totally depraved. Not a single exception to the rule. Being the child of a believer does not make one particle of difference in the nature of the child. David, whose people were the chosen of God, said, "Behold, I was shapen in iniquity and in sin, did my mother conceive me." Ps. 51:5. Paul wrote, "We have before proved both Jews and Gentiles, that they are all under sin. As it is written, there is none righteous, no not one." Rom. 3:9, 10.

The evil nature is born in every child, but idiots or children dying under the age of accountability, we believe are saved, whether the children of Christian or heathen parents. This being clearly set forth we pass on to the next. We hold that man being depraved in nature and sinful by practice, needs to be radically changed, before they can enjoy God's presence. This we know, because it is written, "The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be." Rom. 8:7. Also because Christ said, "Ye must be born again." John 3:7, and because he said again "He that believeth not on the Son shall not see life, but the wrath of God abideth on him." John 3:36. This radical change is called regeneration, in receiving which the inner man is changed from hating to loving God. He becomes a child of God, and has imparted to him implanted in him, a feeling of kinship to God, which is given him by the Holy Spirit, that is given to bear witness with our spirits that we are the children of God, and leads us to cry "Abba Father." "He is a new creature, old things have passed away and all things are become new." He now loves to worship God, and hates to sin against him. Separation from God is his greatest grief; communion with God his greatest pleasure. And notice, this change is not the product of man's will, but is "of the will of God." It is wrought by the sanctifying influence of the Spirit, through belief of the truth. Faith is the door through which this change is received, but faith is not a work to purchase it. All who truly believe are born of God, and therefore are children of God. No work of ours without or coming about this change. God's Spirit is the sole agent, acting through the word of God or some other instrument, in effecting the change, and faith is the only channel through which it is received. "We are all the children of God through faith, that is in Christ Jesus." Gal. 3:26. "By grace are

ye saved through faith, and that not of yourselves it is the gift of God." Eph. 2:8. "Not of works lest any man should boast." He has excluded all grounds for boasting. No work in salvation.

Next, we hold that all the regenerated are to do good works; they are created unto that end, for it is written in Eph. 2:10, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And in Titus 2:14 it is written concerning Christ, "Who gave himself for us, that he might purify unto himself a peculiar people, zealous of good works." And in the same book, chapter 28, we read, "This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works." Good works must, and will to some extent, follow regeneration and he who can be satisfied to do nothing for Christ, Spiritually is still dead. Those who think that we hold that there is nothing for the child of God to do because saved by grace, do not understand us. We hold that works do not have one thing to do with our salvation, but follow regeneration as naturally as the duty of a child to its parents. Obeying glorifies God, and God has ordained that we should walk in good works; and we are not to do because he has created us unto that end. Christ clearly defined the purpose of all obedience and good works, when he said, "Let your light so shine before men, that they seeing your good works may glorify your Father who is in heaven." Good works are not to help save us, but to glorify him who has saved us. "By the washing of regeneration and of the word of the Holy Ghost." Titus 3:5. Enough on work as to their purpose. Now let us notice what we believe about persevering in them. One sentence should be enough, that is, we hold that "God has ordained that we should walk in them." Persevere in them for the glory of God and our development. But repentance and faith first, for through faith we receive our sonship, then add to faith by earnest labor, the Christian advancement as Peter wrote, "Giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Second Peter 1:5-10. But to fail to add to these does not destroy ones faith, but makes him a dwarf, poor, blind and forgetful, doubting whether or not he ever was regenerated.

However, every regenerated person will add some of these adornments, because he has in him a "faith that works by love." If a professor does not change his life, nor do any work at all, he is only a professor, and knows nothing of being "created unto good works." There may not be a regularity of work, there should be. But Satan hinders us; however, every man born of God will work some. Paul said, I Cor. 13:1 that many in his day were weak and sickly, and I suppose the same will apply to many now. There are seemingly, spiritual dyspeptics who are dull and almost worthless for work, "weak and sickly." God pity such.

Having seen fully our position on works, let us next enquire what we believe about preservation?

We hold that "God will preserve" each one of his children "unto his heavenly kingdom." We do not hold that he will preserve all church members, nor all professors, but all the regenerated. Neither do we mean that the preserved will live perfect lives, for "if we say we have no sin we deceive ourselves," "No man liveth without sin," but that God will bring the regenerated out of life's conflict more than conquerors. This we know because Christ said, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." And again, "This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing." John 6:37, 38. Also because he said of his people, "I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hands." John 10:28. And again, "My Father who gave them is greater than all, and no one is able to pluck them out of my Father's hand." Just one more passage and we will pass on. Paul wrote to Timothy, "The Lord will deliver me from every evil work and will preserve me unto his heavenly kingdom, to whom be glory forever and Amen. Surely this is enough to assure every child of God, that "We are kept by the power of God through faith unto salvation, ready to be revealed at the last day." "Underneath us are the everlasting arms." We do not believe as some allege, that it makes no difference what we do, but be-

lieve that we should ever press our bodies as a living sacrifice, a strive by good works to glorify God. We believe eternal life means eternal life, and eternal death means eternal suffering. These we hold to be written. These shall we hold away into everlasting punishment, but the righteous into life eternal." Matt. 25:46. There is no "future probation." The saved will praise God forever, and the lost will forever bewail their misery. Next let us notice what we believe concerning baptism. What do we believe about baptism? Now notice, we do not hold that baptism is immersion in water, that the proper subject of baptism is a truly penitent believer in Christ, in other words a regenerated person, that the proper administrator is a regularly ordained minister of a Scripturally organized and constituted church. That the purpose of baptism is, to publicly declare that we have been regenerated. To declare that we are dead to sin, and intend to lead a new life, to show our faith in the burial and resurrection of Christ, and the hope of the resurrection of the dead. We hold that immersion alone is baptism, because it is written, that the people who went to John for baptism, "Were baptized of him in the river of Jordan confessing their sins." Mk. 1:5. And because it is written that Jesus our Savior, our exemplar, was baptized of John in Jordan, Mk. 1:9.

And because Philip and the Eunuch both went down into the water, and both came up out of the water, Acts 8:38. And because all scholars give as the primary meaning of the word rendered baptize. To dip, plunge, immerse. Well why will not baptists baptize some other way? Because to do so is to change the ordinance of Christ, and to change, says Christ's way is imperfect, for if perfect it needs no change. Because to change is to set ourselves up as knowing better than our Lord, and we are not with expression, "If a man love me he will keep my words." John 14:23. Notice he will keep them, not change them. But will not some other way do? The Bible does not say so, it says, "One Lord, one faith and one baptism." Eph. 4:5. And Christ says, "Ye are my friends if ye do whatsoever I command you." John 15:14. To do something else is not doing what he commanded us besides to enquire for an easier way to obey, is not the spirit of true obedience. "He that is ashamed of me and my words, says Christ, 'of him will I be ashamed when I come' & etc. We sin when we say 'something else than actual obedience will do.' We do not believe one has to be baptized to be saved. We are saved by grace through faith, but we do believe that every one who fails to obey in baptism, disobeys his Savior, and he very tenderly says, "If ye love me, keep my commandments." John 14:15. If we do something else for what he commanded, we never can say we obeyed him; nor can we say we obeyed him, even if something else might do, to do what he commanded. That is what Jesus taught when He said, "He that hath my commandments, and keepeth them, he it is that loveth me." John 14:21. So much for the act of baptism now for the subject. A regenerated person, that is a penitent believer in Christ, who can give evidence of regeneration. The reason why we hold that none but the regenerated are proper subjects for baptism, is because John commanded those who came to him for baptism, to show fruits worthy of repentance. Matt. 3:8. And because Christ said, "He that believeth and is baptized shall be saved." Mk. 16:16. Putting belief before baptism. And because it is said of those who heard Peter on the day of Pentecost, "Then they who gladly received the word were baptized, and the same day there were added unto them three thousand souls." Acts 2:41. And that saying "They who gladly received the word were baptized," shows that none but that class were baptized. Also in Acts 8:12 is written, "When they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized both men and women." None were baptized until after they professed to have believed and it expressly says, men and women, not a word is said about their children, in fact there is not an express instance in God's word of a single infant having been baptized; but contrary to it the command of Christ to baptize believers and the practice of the Apostles condemn it. When Peter preached to the family of Cornelius, "The Holy Ghost fell on them who heard the word," and Peter said, "Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we?" Acts 10:47, 48. Notice he said, "these who have received the Holy Ghost," no others. To baptize one who does not profess to have believed, breaks the order of the commission of Christ, for he also goes contrary to the practice of the Apostles who were specially directed of God. Here is what Philip Schaff, a Presbyterian, says of infant

baptism, in the Schaff Herzog Encyclopedia of Religions Knowledge, see article baptism. "There is no trace of infant baptism in the New Testament. All attempts to reduce it from the words of institution, or from such passages as 1 Cor. 1:16, must be given up as arbitrary." Surely if one who has searched so carefully as Schaff, and Herzog, can find no trace of infant baptism in the New Testament it must not be taught in the New Testament at all, and if it cannot be found there it certainly has been added, and is by Christ condemned as a "doctrine of men." We reject it as such, for since we have the Bible as our rule of faith and practice, what it leaves out we have to reject. We hold infant baptism to be a sin—because uncommanded—because it perverts the order of the commission. Mk. 16:15, 16. Next let us examine what we hold concerning the administrator. He is not regularly ordained by a Scripturally organized and constituted church. This we hold because Christ said to the Apostles, "Ye have not chosen me but I have chosen you, and ordained you, that you should go and bring forth fruit." John 15:16. And he commissioned those same ordained ones to preach and baptize, Mk. 16:15, 16, and because Paul ordained elders in every church before he left it, Acts 14:23. And, bishop, and pastor men the same in the Bible.

Now let us notice the purpose of baptism. We hold that baptism is to declare that we have been regenerated, born of God, and therefore our sins have been washed away by the blood of Christ. This we hold because it is written, "Ye are all the children of God through faith in Christ Jesus." For as many of you as have been baptized into Christ have put on Christ." Gal. 3:26, 27. That is we publicly declare by baptism, that we are the children of God through faith. 2. To declare that we are dead to sin and intend to walk in newness of life. This we hold because it is written, "We are buried with Him by baptism into death, (that is a representation of death), that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4. And also Rom. 6:5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Also because it is written, Col. 2:12, "Buried with Him by baptism, whereby also ye are risen with Him through the faith of the operation of God, who raised Him from the dead." Having fully set forth what we hold about baptism, let us next notice what we believe concerning communion.

We hold that communion, or the Lord's Supper, is a church ordinance, designed solely to commemorate the sufferings and death of Christ. We do not observe it to be benefited by either the bread or the wine but to commemorate the sufferings of our Lord. We do not observe it to show brotherly love, but to remember Christ. We hold this because it is written, "Do this in remembrance of me." Lk. 22:19. We hold that it is to be served and observed by the church celebrating it, and that we have no Scriptural authority whatever to invite any others (some by church understand that entire local denomination or even a local organization.) Every church or instance, in the Bible of the observance of the Supper is against giving any invitation. Christ when he instituted the Supper sat down with the twelve Apostles only. See Matt. 26:20. Mk. 14:17, 18, 22:14. No one whatever was invited until after the seventy he had sent out to preach, neither did his mother, nor his brethren, nor his house he ate, nor they drank with him. 22:14-16. After serving the Supper, we find their practice corresponding with Christ's example, for there was only one church, and they had all things common, and ate together as an organized community. No invitation to others is recorded. And in 1 Cor. 11:17 Paul rebukes the Corinthians for perverting the Supper. Even if we grant the meal at Troas to be the Lord's Supper, see Acts 20:7 etc, there is no ground for giving an invitation. Therefore we conclude that if we give an invitation to any, we do more than the Scripture authorizes us to do, for it is neither Scriptural command, precept, nor example, authorizing us to invite, and if we do invite, (the members of the church celebrating the Supper don't need an invitation) we must be charged with adding to God's word, and to do that is to say God's word is incomplete which we dare not do. Show us one Scriptural command, precept or example, authorizing us to invite, and we will gladly do so, but until we find such command, precept or example, we cannot. We hold that God has revealed all He would have us do, and it is certain He does not record an invitation to partake of the Lord's Supper. We do not believe from inviting for lack of love, or because of a kindness, but for want of a holiness of the heart of

God. It is hard to come up to the word of God, but it is written, "If a man love me he will keep my words." Lord help us to do so for thy glory! These few doctrines with just a few of the supporting Scriptures, I lay before you with a humble heart, asking you to read them carefully, run the references to other Scriptures, then you will know what we believe on these points. And if you find us Scriptural, remember "We ought to obey God rather than men." Acts 5:29.

E. L. WESSON.  
ECCLESIA.  
BY E. L. W. P. DIND.

Casting my eyes over the track of the nineteenth centuries just now about to close, I behold one fact pre-eminent above all others, as a monument in the course of time, one fact more conspicuous than all others in the true historic era—one institution upon whose brow the ages as they have passed, have left no wrinkle, or sign of decay: one institution unique, simple, yet indeed grand, when considered in reference to its influences upon the world; and which, rapt in awe as I behold its march, I would liken to some mighty pyramid loomed from its base, and gliding majestically down the highway of empires and kingdoms; the rhythm of its onward motions, harmonious with the "music of the rolling spheres" and each stride regulated by the sublime sweep of the pendulum that tolls the knell of the departed centuries.

It is "the Ecclesia of the living God, the pillar and ground of the truth." This one fact of the centuries, confronts the human understanding, and can no more be overlooked by the eye of reason, than can the sun in the heavens by the natural eye; can no more be set aside by the "positivism" and "higher criticism" of modern scepticism, than can the facts of the human consciousness, by a sneer or waive of the hand. Eighteen hundred and fifty years ago, in the city of Jerusalem, on the eastern shore of the Mediterranean Sea, in a comparatively obscure corner of the known world, and among a very turbulent people, an event occurred which constituted the corner stone of this institution.

That event was the death by crucifixion of a most remarkable man, by order of the existing authorities, and his resurrection to life again, three days thereafter.

That man, humble as he was in his origin, his social rank, and in his manner of life, yet did he claim to be the Son of the Eternal God.

If the fact of his resurrection be true, then is the truth of his divine claim an irrefragable conclusion at the bar of reason. This fact of the resurrection, and the truth of the claim, are today established to the satisfaction of the reason and conscience of four hundred millions of rational beings.

And upon these truths, as its foundation, rests the Ecclesia; its institution which for nineteen centuries, I may say, has withstood the assaults of men and devils; the one institution which has survived the revolutions that have swept over the world; the one institution, simple in its structure and apparently as weak as a "rope of sand," which yet has calmly and successfully, resisted the force of those laws of change and decay, which the Almighty Maker has impressed upon all sublunary things; that force that gives to time its morant tooth, that is perpetually grinding to dust all the works and institutions of men.

The corner stone of the Ecclesia, is the Godhead of this wonderful being Jesus the Christ, and the corner stone in the rational proof of his Godhead, is found in the fact, that three days after his public execution and burial, with all the mockery of pomp and demonstration of power, even to the losing of the mouth of his tomb with a huge stone, upon which was placed the seal of the King that ruled the world, this man left his tomb, and was seen and recognized at different times for forty days by over five hundred of his disciples as the identical man, who had been crucified; and not only so, but from Mount Olivet in the vicinity of Jerusalem, in the open day, and in the presence of a multitude, he stepped into a cloud, as into an open chariot, and rode through the air, beyond the reach of human vision, and has never since been personally visible on earth.

The existence of the Ecclesia, proves the resurrection of Christ—the resurrection of Christ, proves his Godhead.

The Resurrection, the Ecclesia, and the New Testament History, are co-etaneous and contemporaneous facts.

The Ecclesia bears witness to the truth of the Resurrection; the New Testament testifies to the Ecclesia as co-etaneous with the resurrection; and every veracious historian, and every scholar, in the civilized world pronounces in favor of the truth of the "New Testament" history.

The Ecclesia is the Ark of the New Covenant, and hence it is the keeper of that covenant. The Ecclesia received the oracles; the Ecclesia

has preserved the oracles; and the Ecclesia has dispensed the oracles, "the bread of life," to a perishing world. And it is upon the sole testimony of the Ecclesia, that the world has received the "Old and New Testaments," our "Bible," as a Divine revelation.

And the very highest degree of evidence that can be offered at the bar of reason, of the truth of our religion, is the testimony of the Ecclesia, and a life of correspondence with the character and precepts of its Founder—a life of holiness, "in that day there shall be upon the bells of the horses, Holiness unto the Lord." Zech. 14:20.

With too many, the Ecclesia is no more esteemed, than some of the secret orders that exist among men. They regard it as an association for some undefined purpose, they know not what; and having no bonds or ligatures, but convenience or policy. The nature, obligations and duties of the Ecclesia, they have never learned, nor studied, nor have been concerned to know. There is but one principle in their religion, and that is, self-complacency; if they can succeed in preserving a pleasant intercourse with themselves, satisfying their own consciences by a very clumsy sort of casuistry—they easily persuade themselves that their many great losses and heavy crosses in this life, will be rewarded with gorgeous mansions and jeweled crowns, in the world to come.

But what, and where is the Ecclesia?

Is the Ecclesia a merely human institution? May it be constructed, and organized according to the pleasure of man? as a lodge of Masons or Odd Fellows, a bank or railroad corporation?

Can man alter, amend, change and modify the form of the Ecclesia, as they may and do these civil institutions? Does the Ecclesia exist, by no higher law, than human taste and reason? Can that be the sole basis of the Ecclesia? Was Jesus then, indulging in mere rhetoric, when he declared to the disciples "Upon this rock, I will build my Ecclesia, and the gates of hell shall not prevail against it?" The word build means to construct, form, set, establish, etc.

Employed a word, which his hearers understood to mean "construct," "form" and make "permanent," if he had not intended to convey to their minds, the idea of a congregation, assembly or organization, which should by its shape, and form, and internal arrangement, be sharply, and most positively distinguished from all existing organizations? We must not do deal with the words of our Lord. In short, is not the Ecclesia an entity? a creation? an existence? or thing that has form and body? If not, then it is, but a human construction; conceived in human reason, founded in human reason, constructed by human reason, and to be modified, amended, and altered as human reason may dictate?

I know of no body of Christians, who do not claim to be either the Ecclesia, or a component part of the Ecclesia. The Romanists claim to be the Ecclesia; so do the Episcopalians, and so do the Baptists; so do the Christians, Disciples, or Campbellites. But the Presbyterians, Congregationalists, Methodists, and all others I believe, claim to be branches or component parts of the Ecclesia. Three or four claim to be the identical Ecclesia which Jesus had in his mind, when he made that declaration to Peter, "And upon this rock I will build my Ecclesia," and which we find fully developed in the Acts of the Apostles, and the Epistles. These all contend for the material form and existence of the Ecclesia. The others, however, admit that the Ecclesia is an entity, but claim to be branches only, or component parts of this entity, that is, that the Ecclesia is an invisible, Spiritual entity; and they are visible, material branches thereof. We have nothing to say here as to the season, logic, or theology of this latter claim, only that all organizations called "Christian Churches," agree that the Ecclesia, is a real, subsistent entity. Now we interpret language according to common sense rules, and perhaps the first rule is that words must bear the meaning which is given them in their ordinary and most common use, judged by this rule, the words used by our Savior, *ekklesia*, and Ecclesia, could not have had any other meaning in the mind of his hearers, than that municipal or political *ekklesia*, with which they were familiar, and what that was is well known.

Another rule of interpretation of positive statutes allows a resort to the testimony of those who participated in the enactment of the statute, or had a contemporaneous knowledge.

Now it is legitimate, ay, our duty, in all interpretation of Sacred Scriptures of the New Testament, to assume that the disciples understood the meaning of the Savior, if not before, certainly after the descent of the Holy Spirit on the day of Pentecost; and that the form of Organization by the Apostles to the Ecclesia at Jerusalem, was but the true and

perfect embodiment of the Divine *ekklesia*, in the mind of Jesus, when he uttered those words, "upon this rock I will build my Ecclesia." Did not the Apostles have the mind of Jesus, after the illumination on the day of Pentecost? John 14:25, 26. Who so bold as to say "no"? Did they not form the disciples at Jerusalem into an Ecclesia? Was not the form given to the Ecclesia at Jerusalem, the model after which the Ecclesia at Corinth, Rome, Ephesus, and all others were formed? Who so bold as to deny?

Then the Savior must have meant that he would form, set up and establish in the world, an Ecclesia, that should be perpetual in form, that should be the abode of the Holy Spirit; the keeper of the Divine oracles; the disseminators of the truth; self preserving, self perpetuating; endowed with continuity of being; resplendent by her holiness, and a standing witness of his resurrection, and indeed, his own body, luminously by the incarnated Deity. If we would know what the Great Teacher meant, and how he should be understood, in any special case, we must search for that meaning in the conduct of the Apostles, and judged by that rule we are forced to conclude that the Ecclesia of today which bears the form of that of Jerusalem, is and must be the Ecclesia which Christ designed to build.

Is there existing on earth to-day an Ecclesia, modeled after that at Jerusalem? If there be, then is that the true Ecclesia the Ecclesia our Lord Jesus Christ built by his Apostles. And as we have no evidence that he built more than one, or authorized to be built, more than one; it is an inevitable conclusion that there is but one true Ecclesia in the world; and that the Ecclesia modeled after that of Jerusalem must be and is that one.

Permit me to reason from analogy—like analogies.

The Creator created light, then he created the sun, and moon and then the stars.

The light that flashes through chaos when he said "let light be" was true light; as much as that of the sun; which is but the focalization into one body of that first light. The sun was not a new creation, but a body from which proceeds our natural light. The sun rules by day. The moon, a large opaque body, so revolves about this central orb as to reflect the light she receives from him, and lightens the earth during his absence. The stars, the lesser lights, as moons, train after the queen, as she moves right royally through the heavens. In that first light of creation, I see the light of nature and of conscience, and I see all the rays of a dim revelation as they shine through the Mosiac dispensation and through the prophetic ages, and finally gathered in to one central orb, the effulgent Sun of Righteousness. The Ecclesia represents the moon, as this latter shines wholly by the light of the sun, so the Ecclesia shines altogether by the light of the Sun of Righteousness. In her march through the earth, she follows the track of her Lord, as does the moon the track of the sun. Christ dwells in the Ecclesia by His Spirit. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" 1 Cor. 3:16. In the Kingdom of Grace—Christ is the Sun of the light and righteousness—the Ecclesia is the moon reflecting by her adherence to the truth and her holiness of life, the glory and grace of the Lord—and the stars are the lesser lights of faithful witnesses.

There is but one sun in the national heavens, to lighten and warm this globe of earth. And so there is but one Sun of Righteousness, in the firmament of God's love, to brighten the understandings and warm the cold stony hearts of the children of Adam.

There is but one moon in the canopy of night to keep watch on earth during the absence of her god—to reflect the light she has received from him; and to cover the earth with radiance. And so there is but one Ecclesia in the firmament of Divine love, to keep watch during the absence of her Lord to shed upon the children of men the light of the Sun of Righteousness.

I honor the church. It is the earthly tabernacle of God's Spirit, it is the Body of my Lord Jesus. "Husbands, love your wives, even as Christ also loved the Ecclesia and gave himself up for it, that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the Ecclesia to himself a glorious Ecclesia not having spot or wrinkle or any such thing." Eph. 5:25.

Every farm ought to have its experimental patch.

The early sowing is the early sowing, and the seed that sows the crop last.

If you are careful to keep the furrows straight, you will do faster and better plowing.

A diversity of crops disallows work, receipts and expenditure evenly through the year.







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